

THE MANIFESTO

JULY, 1896.

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Books & Papers.

The illustrated "Lee of Virginia" series is continued in the May number of FRANK LESLIE'S POPULAR MONTHLY with a paper by Henry Tyrell, relating to General Lee's part in the momentous events of the years 1863-1865. These events include the John Brown raid at Harper's Ferry, the secession of the Southern States and outbreak of the Civil War, General Lee's resignation from the United States Army, and appointment to the command of the Confederate forces of Virginia, his campaign in the West, the establishment of Jefferson Davis at Richmond as President of the Confederacy, the first battle of Bull Run, and General McClellan's invasion of Virginia by way of the Peninsula and advance upon Richmond. Akin to this subject is a charming sketch written by Mrs. Jefferson Davis, descriptive of life in the "White House of the Confederacy" during the war. Mrs. Roger A. Pryor adds an interesting chapter and an exquisite portrait to her "Ancestry of General Lee." Other notable features of the number are the illustrated articles upon: "Cuban Noncombatants," by Frederick A. Ober; "The Prince of Wales on American Prairies," by Mrs. J. Ledue; "Sons and Daughters of Fendal Sires," by Mme. Barbara Mac Gahan; and "Vagabond Wanderings in Guatemala," by Thomas R. Dawley, Jr.

HUMANITY for June has for Frontispiece, St. King who contributes an excellent article on the interests of the people of the United States. The Unity of Law, By W. Benj. Putnam.

A Criticism by Bolton Hall and the same answered by W. Benj. Putnam.

The Bible by R. G. Ingersoll. As it is, by Cyrus W. Coolidge. That Terrible Mortgage, Illustrated Protection? Illustrated etc, etc. Published by the HUMANITY Pub. Co., Kansas, Mo.

The enormous circulation of such a magazine as *The Ladies' Home Journal* can, in a sense, be understood when it is said that during the last six months of 1895 there were printed, sold and circulated over four million copies—(in exact figures 4,058,861.) Figures such as these give one some idea of the influence which may be exerted by even a single one of the modern magazines.

THE PULPIT for May accepts as its leading article a "Memorial Day Oration" by Major Wm. McKinley of Ohio.

Then follows a sermon on the resurrection. "But with what Body?" by Rev. Horatio Hodson. Episcopal.

"A Sermon to Young Men" by Rev. Richard Hooker, Protestant Episcopal.

"The Glorious work of the Y. M. C. A." by Rev. Theodore L. Cuyler.

"What God thinks of Man," by Rev. R. Lutherland, Presbyterian. "Gratitude for Past Blessings," by Rev. Eustice King, Baptist. Pub. by G. Holzapfel, Fredericksburg, Pa.

THE PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH, for June has returned to its former management, and to its former size. Its first article is the "Centenary of Horace Mann" by Nelson Sizer. Mr. Mann speaking of himself, says, "I have always been exempt from what may be called common vices. I never swore, indeed, profanity was always most disgusting and repulsive to me, and I never used the vile weed in any form. I formed the resolution to be the slave to no habit."

A New Discovery in Photography, by H. L. Drayton, with illustration of Prof. Roentgen, and also of William Crooker.

Hypnotic Experiment as proof of Phrenology, by G. Stirling Wines.

"Attitude and Expression," with illustrations is "for the purpose of convincing the reader, who has not given much thought to the matter, that a given attitude will be productive of impressions on others that may be favorable or unfavorable."

"Order, its uses and abuses," by Nelson Sizer.

"Baron DeHirsch," with portrait. "The Clayton Family" by Nelson Sizer, with illustrations.

SCIENCE OF HEALTH, etc., etc. FOWLER & WELLS Co. 27 East 21st St. New York.

THE JOURNAL OF HYGIEIO-THERAPY, for May has a Chapter on the Science of Life, by T. V. Gifford, M. D. The subject of Hygiene in Relation to Food is fully discussed, and should be carefully studied.

The Science of Phrenology by Ella Young M. D. is one of a series of papers, read before a class at the Invalid's Home. Water as a Drink, by J. G. Starr, M. D. He says that the ideal water is that which is distilled. This is in fact the only pure water. Other valuable articles may also be found in this same number. Published by Dr. T. V. Gifford & Co. Kokomo, Ind.

A STUDY OF THE PENTATEUCH, by Rufus P. Stebbins, D. D.

The very word Pentateuch conveys a magic influence and we at once become interested in that portion of the Bible which has awakened so much curiosity among the readers of Biblical History. These five books of Moses have been assailed on one side by the religious higher criticism and on the other by those who believe fully in the "Mistakes of Moses," till hardly enough is left for a Sunday sermon.

The Preface to this little work has been written by the Publisher H. L. Hastings, and his thorough knowledge of the Bible, carries with it the assurance that we are receiving the best of evidence. He writes as follows: "The candid reader is thus advised as to what he will find within the pages of this book. He can read it for himself and thus verify the

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI.

JULY, 1896.

No. 7.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O. NO. 6.

THE Washingtons, Jeffersons, Adams and Hancocks, and all those worthy and honorable men drank deeply from the fountain of this inspiration, and were influenced by the same army of spirits until they were enabled to do the will of God by establishing the first chapter of the rights of man, and liberty of conscience followed as an unavoidable result.

These important principles being settled on a firm basis, opened the way for minds of a peculiar bent to pursue the quiet tenor of their way unmolested by the tyranny of government, and had nothing to fear but the ignorance and avarice of their cotemporaries. Every important invention from a pinhead to the magnetic telegraph owes its origin to the kind assistance and patient labors of an invisible spiritual agency, to whose constant care and active exertions all these grand improvements and invaluable additions to human prosperity and happiness are indebted as much as to the human agency used by them in introducing the blessings enumerated to our immediate use.

This lower world being but the world of effects, and all causation having its origin in the Spirit world, as a world of causes, those immense improvements and many salutary changes in the moral and civil world are but patterns which are stamped on the minds of men, and then reproduced in material forms as representations of the beauty, perfection and usefulness of the substantial creations of that beautiful and splendid world of which this comparatively dark, mundane sphere is but an obscure shadow.

To the natural man the Spirit world is a world of shadows, and the natural world, or material world round about him appears to be substantial. The truth is, the spiritual world is alone substantial and the natural world sustains a relation to it somewhat like the shadow of a tree to the tree itself.

The tree is material and the shadow a mere imponderable representation. It is known that the natural body is the shadow only of the spiritual man and that his spirit is the real substantial man. The body of itself is dead only as the living substantial spirit animates it, and gives it life and action. This is understood by the fact that when he puts off his mortal body, his spirit lays it away or leaves it as we put away a worn out garment.

Just so the whole Spirit world in relation to the natural, the one is material and perishable, the other substantial and durable, and when the man leaves the body, he leaves nothing but the body. Every spiritual faculty and sense with which his natural only corresponded, are taken with him and serve his purpose in his new and more perfect home. For instance his natural eye is now dim and sightless, the organ through which his spiritual eye conveyed true knowledge to his mind, and the substantial spiritual eye now looks out again in its proper order on a beautiful spirit, and substantial world where again he finds a charming view of mountains, rivers, forests and fields with hill and dale, and all the delight derived from an enlivening, stimulating prospect of which in this world he had seen the outlines in a lively shadow.

He finds now that his whole life had been spent in a world of shadows and that he has just reached a world of pleasing realities. His former friends are before him, clothed in the habiliments of spiritual life, the veritable and substantial entities identified,—the very essence of the parents he obeyed, the Brethren and Sisters with whom he lived in his childhood and youth and the friends whose company he had enjoyed in his more mature manhood.

Such are the views which my mind entertains of a future existence, and such are the views which first drew my attention to the Society of Believers. The spiritualism that is abroad in the world is doing much good. It is destroying the influence of a mercenary and aspiring priesthood, but the mediums often suffer and are often deceived by evil and designing spirits. And of the value of the communications both the mediums and their attendants are equally ignorant for want of experience, not having learned to discriminate between truth and error, between reliable and unreliable statements.

(The end.)

PROVIDENCE ordains storms, disasters, hostilities, suffering; and the great question whether we shall live to any purpose or not, whether we shall grow strong in mind and heart, or be weak and pitiable, depends on our use of these adverse circumstances. Outward evils are designed to school our passions and rouse our faculties and virtues into intense activity.

(Read in our meeting for Soul Communion.)

ANGELS OF THE NEW DISPENSATION.

By Aurella G. Mace.

BEHOLD we come!—Wafted upon the zephyrs from the Elysian fields we come unto you. Glory and brightness are in our wake and the beautiful rivers of heavenly love are rolling onward, deluging the land from shore to shore.

Home of the favored and the blest! Home of the pure and the true! We came unto you first,—we came unto you in the early dawn, when the birds sang of this New Hope from the tree tops of your lovely groves; the Hope that is now being established as a reality by the scientific researches of the day.

Search your records, for laid away in your archives are thousands of messages, words of prophecy, of love and of comfort, which we brought unto you, before we went abroad to do our work with the nations of the earth. We will come unto you again. In God's good time we will come.

Hush! Breathe not a thought of doubt while undergoing the throes of this mighty change. Not one jot nor one tittle of all that we have said unto you shall fail. Your banner shall be raised on high;—higher than ever before shall be thy standard, and thy victory shall be acknowledged by the nations of the earth.

Children of the New Hope, look well to the path in which your feet are found to be walking, for on the plain of nature is the home of discord and strife. We can never walk with you there. But in the bower of purity and spiritual life—you will find us. Here we will walk with you and talk with you and sing unto you the beautiful songs of the Redeemed among men.

Listen and you shall hear our voices. Come near unto us, and we will draw near unto you. We will feed you from our ambrosial stores and clothe you in fine linen, clean and white. Come unto us all ye that labor and are heavy laden and we will give you rest. Amen and amen.

Sabbathday Lake, Me.

PRAY WITHOUT CEASING.

By Fidella Estabrook.

PRAY with a spirit firm and true,

Pray with a resolute will;

Pray for a hope, a love divine

That will your being thrill.

Pray for a heart made free from sin,

Pray for a spirit pure;

THE MANIFESTO.

Pray for the strength and aid of God
That ever will endure.

Pray to thy God in the hours of need ;
Pray on through sun or rain ;

Pray to Him for a hope secure
And you that hope will gain.

Pray when fierce doubts do you assail,
And darkened seems your day ;

He will an answer give to you
In his own better way.

"Ask, and ye shall receive" of Him,

"Knock," and the gates are ajar ;

"Seek, and ye shall find him" then,
If true and sincere you are.

God is a refuge and strength to us ;

A guide and a shield for all ;

He ever has a listening ear

To hear his children call.

To Him in prayer we render thanks,

And they ascend above

To echo through the golden streets

The story of his love.

Hancock, Mass.

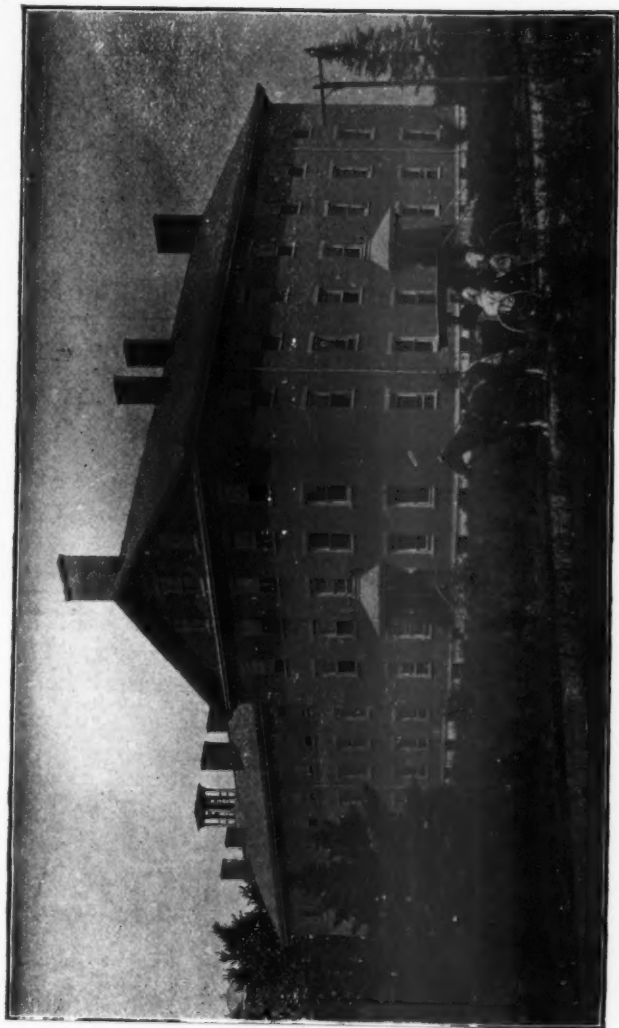
THE CHRIST IDEAL IN SHAKERISM.

No. 2.

By Paul Tyner.

AS yet, Ann Lee's fame is confined to the records and traditions of a small and obscure sect. She does not live in history ; her life and her deeds have not found place in song or story. No glowing canvas pictures the splendid drama of her labors for humanity ; the histrionic stage has not yet given or received lustre from the reflection of her heroism ; she is not among those to whom an admiring world pays tribute in enduring marble and bronze.

Time will come when Ann Lee's name will be placed on the roll of liberty's champions, foremost among the lovers and leaders of men,—with Luther and Bruno, Savonarola and Knox, Cromwell and Hampden, Washington and



FAMILY DWELLING.—UNION VILLAGE, O.

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Jefferson. Dazzlingly dramatic and romantic as was the brief career of the Maid of Orleans, it is only now—five hundred years after she saved France and was burned at the stake—that her glory is finding fitting recognition in art and literature. So Ann Lee is in very good company and can afford to bide her time. Meantime, her fame is secure in the hearts of generations of followers, who lovingly give her the title of “Mother,” and her monuments may be found in nearly a score of thriving communities of robust-souled, pure-minded, clean-handed, earnest, diligent, loving men and women, who having lost the life of worldly strife and illusion, have found a higher life in the strength and peace of “Mother’s Gospel.”

Nearly eighteen hundred years had passed since Jesus preached the Gospel of Love on the shores of Galilee, and the whole civilized world claimed his name and professed to follow his teaching, when this illiterate Manchester factory girl commenced her mission.

It began with a personal experience, not uncommon then (we may hope it is at least less common now,) an experience the pathos and tragedy, horror and shame, of which perhaps only a woman can entirely understand. While still very young she was married against her will to a man much older than herself, a blacksmith like her father, and, like her father, or any other average good man of that time, incapable of understanding that reluctance on the part of a good wife to be at all times “subject to the desire of her husband” could be anything but a foolish fancy,—or worse—unreasonable, undutiful, and unbiblical rebellion against the lot to which it had pleased God to appoint her. In this view, it must be remembered, they were sustained by Church and State, although the law restrained the husband from reducing his wife to due discipline and submission with any stick larger around than his thumb! To be outraged with impunity, to submit body and soul to the pleasure and passion of her husband, was the wife’s accepted condition, against which she might not even allow the protest of her woman’s nature to find voice, without incurring the shame and ignominy of being regarded as undutiful and “flying in the face of Providence.”

The tragedy of Ann Lee’s loveless marriage is briefly, but all too eloquently, told in the simple record that “she bore four children, all of whom died in infancy.” Thousands of women, millions of women, had suffered in the same way before Ann Lee, and millions since have suffered like torture and agony and shame. This grim and ghastly subjugation and slaughter of the mother sex, and so of the race, is still going on among us in every country of Christendom, and is hardly less flagrant and frequent among the rich and favored than among the poor and unfortunate.

Ann Lee was the first woman who overcame the awful social pressure upon women to suffer and endure in silence, resigning themselves to propagating a race conceived in lust and slavery. Resolved to rise against this infamy, not for herself alone, but for all her sisters and her brothers as well, her soul

sought the salvation of the world. Out of the crucible of suffering and out of the fires of struggle, her great soul rose purified and resplendent, as pure gold out of the ore that is crushed by the refiner and tried in the furnace. She wasted no time in weeping over her own hard lot; her personal pain and sorrow were not allowed to absorb and consume her. We are told that in her twenty-third year (probably soon after the death of that fourth child,) she came under the influence of a little society of people called the "Shaking Quakers," a spiritual band founded in England early in the eighteenth century by a few scattered French exiles, known in England as the "French Prophets" and in France as the Camisards. The burden of their message and teaching was: "Repent! Confess your sins and amend your lives, for the Kingdom of Heaven is at hand!"

Serious and thoughtful, even in her childhood, and always subject to deep religious impressions, often taking the form of heavenly visions, she early realized that her sins were the sins of the world—the world's sins hers—and this conviction caused her such travail and tribulation of soul that she spent many sleepless nights in laboring with her mind and crying to God to open some way of salvation. As she herself has related:—

"Many times when I was about my work, I felt my soul overwhelmed with sorrow. I used to work as long as I could keep it concealed and then would go out of sight, lest any one should pity me with that pity which was not of God. In my travail and tribulation my sufferings were so great that my flesh consumed upon my bones, bloody sweat pressed through the pores of my skin, and I became as helpless as an infant. And when I was brought through and born into the spiritual kingdom, I was like an infant just born into the natural world. They see colors and objects, but they know not what they see. It was so with me; but before I was twenty-four hours old I saw, and knew what I saw." ("Ann Lee: A Biography," page 135.)

Crying earnestly and incessantly to God to show her the cause of man's loss, and to open to her understanding the way to his redemption, "Mother Ann" was thus wrought upon for a space of nine years. During this time, however, she had intervals of release, in which her bodily strength and vigor were marvelously renewed and her soul filled with divine visions and revelations.

She became a leader in the little society, greatly enlightening the minds of its members and strengthening their faith by her testimony. Thus was she prepared for the great revelation on which was based Shakerism and that Christ Ideal that was to redeem the world.

In the year 1770, while Ann Lee was imprisoned in Manchester on account of her preaching of repentance and righteousness, she believed that Jesus came to her, as He had come to the disciples after his Resurrection, to Paul on the road to Damascus, to Swedenborg when his spiritual vision was opened concurrently with his attainment of "a new manner of breathing." Jesus the undying Man, came to Ann Lee, as He has come and will hereaf-

ter come to every man or woman whose consciousness is prepared to receive, assimilate and transmit even the smallest further comprehension of that grand mystery by which the Oneness of Father and Son, of God and Man, was made manifest in the flesh, and every enemy, even Death, that last and most terrible, was vanquished. Jesus, who had never been very far away from her and who,—flesh of our flesh and bone of our bone, One with the Father only through His Oneness with us,—has never been really absent from any of us, however much our eyes may be blinded to His presence,—this same Jesus visited Mother Ann in prison. He conveyed to her mind with clearness and conviction that measure of Divine Truth embodied in the Christ Ideal which her consciousness,—developed as it had been by sin, suffering and aspiration,—was enabled to grasp and pass on to her fellows. She was permitted to see in clear and open vision, she tells us, the root and foundation of human depravity, “the very act of transgression committed by Adam and Eve in the Garden of Eden,”—which we may, in the light of later development, take to mean that her mind was opened to the fact that all the ills that flesh is heir to, all the vices and crimes that afflict humanity, disease and death itself, may be traced to selfishness, and mostly to that form of selfishness called lust; to the man’s subjection to his will and pleasure, by brute force and not by love, of the woman on whose perfect purity, through perfect freedom, the very life of the race depends.

Ann saw and understood this plainly, since it was through this subjection that her own womanhood had been despoiled and defiled,—and, seeing this, it is not to be wondered at surely that she saw nothing more. To her literal mind, what more there was to be shown—the more known to Shelley and Godwin, and Mary Wolstonecraft—would have been incomprehensible and confusing. It was as essential to the success of her great mission to humanity that she should not see all, as that she should see and feel what she did with all her heart and all her mind and all her soul. To her this was the basis of the existing social system; it was what her husband called *love*, what her father and her mother and brothers and sisters upheld, what the law allowed and the Church sanctioned. She had never known any other sort of love—never known real love!

Ann Lee went forth from prison filled with the godlike resolution to give her life, at any and all costs, to the one glorious cause of man’s redemption. Thenceforth she lived only to bring sinners to a realization of their sins and to lead them through the gate of repentance into the regenerated life of the purified and the free.

The intrepid Joan of Arc went forth at the head of her defeated and discouraged countrymen to meet the victorious and confident armies of the invaders; but she had at her back the king and the people of her native land and their recognition that God was with her. Picture to yourselves the magnificent courage, the unflinching faith, the sublime heroism of this one poor

English woman, as she went forth to battle for the freedom of the race against an institution guarded and upheld by the banded forces of the civilized world. Truly, she had to contend, not merely with the armies of a foreign enemy, but with the far more formidable foes of her own household. Ignorance and prejudice, law and custom, property rights and vested interests, the passions of the mob, the scorn and oppression of the powerful. Aye more, she was called to do battle with the principalities and powers of darkness. But she had seen the Master, had received her mission, knew God was on her side, and was not afraid.

In preaching the gospel of purity, she thereafter delivered her testimony against lustful indulgence as the source of all human corruption and misery with a mighty spiritual power. The little flock of Shaking Quakers who now called her to their leadership and lovingly hailed her as "Mother Ann," were strangely stirred in their meetings, singing, dancing, shaking and shouting, speaking with strange tongues and prophesying. All the gifts of the spirit known in the Pentecostal Church were manifested by them and were continued increasingly until the full establishment of the church in America, as indeed, they continue among her followers to this day.

During the next four years she preached in England, and with her followers was repeatedly mobbed and imprisoned. Once she was put on trial before an Ecclesiastical Court charged with blasphemy, and threatened with branding on the cheeks and boring of the tongue, if she did not justify her claims to spiritual gifts. The learned divines who constituted her judges testified that she spoke with strange eloquence for four hours of the wonderful works of God, strengthening her arguments with quotations from the Hebrew and the Greek scriptures, from Latin, French, Italian and Spanish authors, and discoursing fluently in every ancient and modern tongue known to them, and in many they did not know. She was acquitted by the Court; but this verdict only enraged the waiting mob, who cried out for her death. Taking Mother Ann with three of her followers to a field outside the town, they bound their limbs, and pelted them with stones. To their consternation, not one of the stones they cast hit the mark, and in the confusion that followed their design was abandoned. While the people were throwing stones, Mother Ann's soul was filled with love and she felt herself surrounded by the presence of God. "I knew they could not kill me," she said, "for my work was not done!"

(To be continued.)

THE greatest men are the most believing; to believe only what we can understand, or what meets our present views, is infatuated foolishness; for no man starts in life with full views; while the higher he mounts, the wider is the horizon.—*G. Dawson.*

REMARKS OF MOTHER LUCY WRIGHT.

NO. 2.

HOW much easier it is to live in a cheerful, joyous spirit which is refreshing to both soul and body, than to let a heavy, moody feeling prevail. It is so easy and so clever to be good, that we will be good, but it is so repulsive to be bad, that we will not be bad." Then in the tenderness of a Mother, she dismissed us, saying, she should not dismiss us from being good.

If all realized their faith and privilege, it would be easy to feel thankful; but there is so much darkness, it is difficult to penetrate it. There is a pleasant way to be thankful, that is, to be humble. If a soul really feels humble, and realizes the tender mercy of God, he will be thankful. A great deal of darkness comes from an unreconciled mind. Some persons feel that they are above the simple ways of being and doing good. The gospel is meek and simple, and none are too old or too young to serve God.

Brethren and Sisters, we wish you to keep in remembrance, that the gospel is ever new, it will not grow old neither will it fade away. All who are faithful to take up their crosses against the undisciplined rulings of the mind will feel, increasing satisfaction in the newness of their lives. To attain this, we must maintain the union of the Spirit, in the bond of peace. There must be union in the Spirit, Brethren with Brethren, Sisters with Sisters and Brethren and Sisters together. Short of this, the gospel is not fulfilled in its requirements. Those advanced in years need the gospel of our Savior as much as those of younger years and the young as much as the aged.

When we feel unhappy and unsatisfied in our desires we should examine our hearts, to know if our minds are subject to the spirit of God in all things. Mother Lucy felt great anxiety that Believers realize the great privilege which is theirs, to live a life of holiness unto God, and the merciful way in which they rest compared with the people of God, in past ages. She often exhorted us to maintain our faith with integrity for, said she, you are under binding obligations to keep unbroken your covenant with God and with each other. It is your duty to set a godly example before those of less experience in ways of virtue.

How do we expect to reach Heaven, or to gain our salvation? There is so much to take up the mind and lead it astray, that it seems almost impossible to find God on the earth. We plunge into the business of life, and our whole being becomes so engrossed in temporal things and the cares of this world that we can hardly find time to think of our souls. The time however will come, when we must give an account of our stewardship. May we all so improve our day that we may do it with joy and not with grief.

Mother Lucy exhorted us to a greater degree of thankfulness. We certainly have great cause to be thankful above all creatures, and are accountable to God for these blessings we enjoy. If we are unthankful for our daily

and abundant blessings, we are not followers of Christ. The spiritual and temporal blessings which we enjoy are the gifts of Heaven to us, we can not call one of them our own and we are not certain of them from day to day.

Those things which the earth brings forth are of the earth, and will yet return to its own. We can not make one plant grow though we sow with great care; it is God who giveth the increase.

It is our duty to humble ourselves in the sight of God, that our judgment may be taken away. Let the soul seek God's mercy in humiliation before it is too late, and while we may be heard; if we are not humble and cry to God in our need, we may yet cry and not be heard. If we trust to our great privilege and experience, we trust in something which will fail us. Remember a haughty spirit goeth before a fall.

I hope we shall not be unthankful in the midst of plenty, with a fullness of spiritual and temporal blessings on every hand.

Many precious promises are given to the faithful. Some, being darkened, think that the gospel is not sufficient to save them. The gospel is not at fault; it is sufficient to save every soul that will obey it. If we obtain the precious blessings that are promised to the willing and obedient, we must gain them. We make our heaven. All who are true will realize the blessing of God. God forbid that we glory, save in the cross of Christ.

We must be what we profess to be, and profess to be what we really are. Do not glory in a profession for it will not save you. We shall appear just what we are when we enter eternity.

Mother Lucy seemed to feel great anxiety for the children. She would often speak of the great responsibility their guardians were under to care for their daily welfare, their protection; the example before them, the language used to them; all this should be the burden of those who care for them. She would speak particularly to the children and youth, saying, "You are young; your youth is the best and easiest time for you to learn to serve God. I wish you could realize this. I pray for you often for I feel the burden of your salvation, and desire you to live a life of uprightness. Those who are called by the good Spirit in their youth should often return thanks to God that they are thus noticed of their heavenly Father. If you do not want to do wrong, then you will do right, for the master we love, we serve.

The gospel requires no more than is just, and you must part with all that is contrary to its requirements. I do believe that every one who can sense it will be thankful that they have found the blessing of God that will separate them from all evil and make them acceptable before God. Love begets love. I have that love for poor, lost souls that I would suffer in their stead, if this were possible. If we love the gospel we shall obey it, and if we truly love God we shall serve Him.

(To be continued.)

THE MANIFESTO.

JULY, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

May.

	Thermometer.	Rain.
1895.	57.35	3 in.
1896.	61.71	2.25 "
Highest Temp. during this mo. 86 above 0		
Lowest	" "	" 38 "
Number of rainy days	" "	6
" " clear	" "	11
" " cloudy	" "	14

C. G. Reed.

North Family.

June, 1896.

I ASK the pleasure of a visit with dear Brethren and Sisters to whom my mind goes out in loving interest.

In the growing west, the sunny south, and the rugged east, there have been homes reared by consecrated toll; may these be sustained and kept inviolate, by those who hold the sacred inheritance.

Purity of life, honesty integrity, and non indebtedness in business relations with the world, these are the strongholds of Christian Communism. Without close adherence to these, there comes loss and failure.

Under good Br. Levi's supervision and thoroughness the farm is regaining its fertility. Rye and oats, of which many acres are planted, are looking splendid. Brother Ezra and the boys keep the gardens in good condition.

The stock are well kept and the young fowls are growing finely, but one chick lost out of a hundred hatched.

We fear a meagre supply of small fruit this season; no sweet cherries or plums, but few pears and quinces, apple trees blossomed full, and fruit has set nicely. Our blackberry patch looks as though a fall of snow had settled upon it.

On the afternoon of the 3rd inst. there was a school picnic in the orchard by the school house, to which all were invited.

Sr. Grace Brown, the teacher, arranged an interesting program. The young people played games, and at six p. m. refreshments were served. The time passed pleasantly until seven o'clock, when the company dispersed.

Martha J. Anderson.

Center Family.

June 11, 1896.

WE repeat the same old story of very dry weather. In this section we consider the drought for the past two months to be unparalleled for the season of the year still the crops are looking finely, taken as a whole.

Cherries, pears and plums will be almost a total failure; where we have had a hundred bushels there will not be five. The strawberries are coming in nicely.

Since our last Home Notes we have taken in a young man on probation and we hope he will do well. Ministry returned to their Central Home two weeks ago yesterday. Health of our people pretty fair.

Timothy D. Rayson.

Shakers, N. Y.

North Family.

June, 1896.

THE month of roses has arrived and is refreshed by beautiful showers, the last day of May giving us the most abundant rain that we have had since the advent of warm weather.

The warble of the birds is music that to one whose interior life is rightly attuned gives tones that are free from discordant vibrations and cause us to feel that they are the earthly counterpart of the music of the spheres. As we write we hear the cheerful notes of a pair of Orioles that have nested in a tree near our window and of our summer birds they can be classed with the most useful as they are great destroyers of injurious worms and insects.

We may have placed our anticipations higher than at present can be realized, but when we read of those heretical burnings we could not help asking, can it be possible that the closing years of the nineteenth century is to witness the revival of that monster of theological bigotry and it has again showed its form!

The destruction of life and property that has lately been caused by those devastating storms that have swept over different sections of our country, causes our feelings to go out in sympathy for the afflicted, and thankfulness that we have been protected.

*Hamilton DeGraw.***Enfield, N. H.**

June, 1896.

NOT in the recollection of the oldest members of our Society has there been such a confluence of unwelcome life, as was manifest in the unfolding foliage of our fruit trees and shrubbery this spring. Woven among the leaves and blossoms was the veil webbing of the insect commonly called the apple-worm. Appearances indicated they had come to stay, but some of us thought otherwise. Accordingly, with poles, tar and kerosene

oil, fourteen Sisters and four Brethren invaded their chosen homes making sad havoc, not only of their nests, but of themselves also. How they regarded our intrusion will never be known: possibly they look upon us in the same light that the poor Armenians do the cruel Turks.

We were able to combine much pleasure with our disagreeable business, that of partaking of our dinner and supper at the sugar-camp, where two hundred and forty-two gallons of syrup was made the past season. The loftiness of our position which gave us an excellent opportunity to view the picturesque landscape about us, which, inspires the mind with a love for the Infinite goodness of our Maker and when incorporated into the characters of human beings, broadens and strengthens the intellectual faculties, and transmutes all low instincts into spiritual forces that deify life, and cause the soul to worship only at the shrine of its ideal Spirit of truth and holiness.

*George H. Baxter.***Sabbathday Lake, Me.**

June, 1896.

THE beautiful month of June has rolled around with its warm days and bright sunshine. May was cold, with very little rain and the hay crop will no doubt be light as the grass, at this writing, is indeed very thin and short. Many of the farmers in our vicinity are planting large fields of fodder corn to feed their stock on another winter.

Some of the Brethren have recently completed sawing about sixty M. shingles, while others were engaged on the farm and garden. Sisters have about 1000 ft. of sweet peas now under cultivation.

On the 5th inst. the Brethren and Sisters of this place visited the "waste places of Zion" and made them beautiful by picking up and taking care of the debris and at noon we had a fine picnic dinner, served under the shady trees at the North end of our brick dwelling. This had been

planned as a Decoration day celebration, but the rain prevented, thus the postponement.

We are anticipating a pleasant visit with good Father Abraham Perkins and our beloved Editor of THE MANIFESTO Elder Henry C. Blinn.

Ada S. Cummings.

[Elder Louis Basting who has been on a visit to Florida writes,—Ed.]

DEAR —;—The Believers in that state are pleasantly situated by the shores of the lake, and the location is very healthful. The house of course, is in an unfinished state but quite comfortable. It serves its purpose as a temporary habitation quite well.

The permanent dwelling is to be erected upon a ridge about two miles or more from here. This ridge is covered with a heavy growth of trees and underwood. The work of clearing it has been started and is quite heavy work. The soil is rich and the new railroad is to come within one mile of the place.

It is really astonishing to observe the amount of work these few Brethren have accomplished in one year's time. None of them have been sick at any time, and they are living very well. Their table is profusely supplied, chiefly with productions of their own. Something is growing ready for use the year round. They had everything to learn;—the nature of the different soils and the best season to plant the different fruits and vegetables.

It seems to me that Florida is a land well suited to people of moderate expectations and who are willing to work and earn their support. The land is cheap and the taxes very low. In Hancock about \$1500 are annually paid for taxes, here they are less than \$20. And then there is a glorious climate whose value can not be estimated by dollars.

Fish can be had in abundance out of the lake. Calla lilies are blooming now, April 16th, out of doors. The lake water is quite pure and good to drink. The

well water has a slight sulphurous taste, like a medicinal spring. I like it, while many people prefer rain water. Dairy-ing can be made a source of profit here, but the chief source of income will be from fruits and vegetables. The finest hotels are located in Florida, where the Sisters would probably find a market for their fancy goods.

There is talk of having a wind mill to pump water from the lake for irrigation. I have helped the Brethren some about gardening and grubbing, and feel decidedly better than when I left home.

Of course there are some unpleasant things to be met with here as well as anywhere else. There are alligators and snakes and mosquitoes, and the half wild pigs may bring some fleas. But these can all be controlled. The Shaker domain extends over twelve square miles of land, not including the lakes. So the residents, present and prospective, have plenty of room.

Your Brother,

LOUIS BASTING.

A FEW DAYS FROM HOME.

June 25, 1890.

ELDER Abraham Perkins and the writer left home on the 10th inst and taking the cars at Lakeport, a distance of fourteen miles from Shaker Village, found ourselves before the close of the day in the old city of Rochester, N. H. The Wrisley Hotel was accepted as our home during our sojourn, and the attention and care afforded us was very pleasant.

From this place we take the cars to Alfred, and were very kindly met at the station by Elder Henry G. Green. From this station to the Shaker Village was a pleasant ride of two miles, but for a short distance was fearfully near the Railroad.

The home of the Alfred Believers is on the western hill-side, and the view of the surroundings can but make all hearts glad, as does most of the scenery of our New England states. The highway passes through the village from south to north

and the larger part of the buildings are on the west side of the road.

All the buildings situated near the highway are painted white and trimmed with green blinds. Those more distant are of a darker shade. The farm at this place is hard to till on account of the liberal supply of granite boulders that have been strewn broadcast throughout this section.

A nice herd of stock is kept at this place and most of the milk is sent to the station every morning. A silo of more than 100 tons is one of the progressive features of the New England farmer, and we were interested to hear the Br. Herdsman say that it was highly appreciated. Very handsome cattle with white faces are the most common, and one farmer who was driving a pair of steers through the village, invited the Brethren to come out and see his beauties.

At the dairy we saw a large separator and a barrel churn. The machinery was operated by a gasoline engine the whole management of which is under the charge of the Sisters.

A visit to the school-house was very pleasant and Eldress Fannie very kindly gave us every attention. The pupils are amply supplied with every convenience for an education and all encouragement given to promote their progress. The blackboards were large glass plates, held to the walls by suitable frames.

The great variety of fancy work manufactured at this place makes a beautiful exhibition, and many trips to the White Mountains and to the Hotels at the ocean resorts are required to make the desirable changes, that convert these treasures into gold and silver.

A ride around the Massabesic Lake, with Elder Henry afforded us a rare opportunity of seeing more of the beautiful landscape. A drive to the village of Alfred also afforded us the privilege of visiting the new Court House. We were met very pleasantly by several of the officers present and many pages would be required to illustrate the beautiful rooms

through which we were escorted by the very polite and affable janitor.

After a visit of three days with our beloved gospel friends, through whom we shared many blessings and every attention of gospel care, we were taken in a carriage by Elder Henry, a distance of 18 miles to Old Orchard. Here we make a tarry of one day.

On the 18th we reach the station at New Gloucester, a distance of six miles from the Shaker Village. Elder William Dumont is at the station with a carriage, and we are soon on the road to his beautiful home,—on the hill-side, at the foot of which on the east is that lovely sheet of water that bears the name of Sabbathday Lake.

The farm at Gloucester is easy of cultivation and makes ample returns for all the labor bestowed upon it. The family garden is on the hill-side west of the Village in which may be found a liberal variety of food plants, and all under good cultivation. At the north end of this same enclosure, the Sisters have about 1000 ft. of sweet peas, and also a large variety of other flowers. The larger part of these flowers are arranged into pretty bouquets and sold at the Hotel at Poland Springs, which is some three miles north of the Shaker Village.

The Believers at this place have a beautiful brick dwelling which is very handsomely finished and furnished from attic to cellar. A tank holding some 500 gall. is in the attic and amply supplies the whole house. A steam engine of six horse power carries the machinery that is used in the laundry and essentially reduces the burden of washing.

A visit to the barn shows readily, the attention that is given to the stock and the care and kindness that holds rule over the dumb animals. Every Shaker Village should be a "Band of Mercy" and all the creatures should be treated with great kindness.

An hour spent at the school-house was a season of much interest and the recita-

tions and singing by the pupils afforded much satisfaction.

On the highest point of land near the Village, the Brethren have anticipated the finding of a better supply of water for domestic purposes. Machinery for drilling a six inch hole is in operation and they have already reached a depth of 30 or more feet, but as yet no water has been found.

We visit the glass house and see some beautiful plants. The building of the frame, furnace and chimney are wholly the work of the Brethren. It is about 60 ft. long and 15 ft. wide.

A visit to Poland Springs with Elder William gave us the pleasure of seeing that wonderful health resort which accommodates not less than 500 guests. The water at this place is said to be—pure—and this with the beautiful surroundings is quite enough to inspire health in those who are privileged to reside in this mountain home.

The Main State Building which was erected in Chicago at a cost of \$18,000 has been safely removed to Poland, and again rebuilt, and now contains a beautiful Library, a room for mounted botanical specimens that are to be gathered within a distance of three miles from Poland Springs. An art gallery will in the near future be one of the choice attractions and the workmen were already engaged in the work.

Through the kindness of the proprietors we were escorted over the "Poland Spring House," and the journey fell but little short of a trip to "Wonderland." The beautiful dining-room for the guests, a smaller one for the little folks, and then another as neat as a parlor for the large company of workmen, and of this class there were but a few less than one hundred. We passed through the laundry and ironing rooms which are amply furnished with the best of machinery, and with the best of workmen,—then through the bakery and cooking department, where the men and women were arrayed in garments "clean and white," and had

it been ascension day, we might have thought they were preparing to reach their mansion in the skies. Mr. Edward Ricker very pleasantly took us under escort for a short time and pointed out many things of deep interest, but it would require pages if we were to relate the one half we saw while on our visit to Poland Springs.

On our return to the little family at New Gloucester, we again enter the loved circle of our gospel relation, whose interest and whose cares and burdens are shared by our whole Community.

In the temporal and spiritual blessings our union was with all that adds new life to make of us a Brotherhood and Sisterhood that are working for the good of humanity.

Henry C. Blinn.

Sanitary.

MILK AS A DIET.

A MEDICAL man expresses the belief that a person could live for any length of time and take heavy exercise all the while on no other food than sweet milk. His conviction is the result of personal experiment. He wanted to establish the fact that persons convalescing from sickness may grow stronger with no other nutriment than sweet milk, and that they are not obliged to take "something solid" to eat, as so many people imagine. He holds that many a convalescent has gone into his grave as a result of overtaxing his weak stomach by putting "solid" food into it; and he maintains that the old belief as to bread being the first essential of human life is shown by his experiments to be erroneous. His test was to live thirty days with only sweet milk as a nourishment. In the whole time he lost five and a half pounds in weight, but no strength. He even attributes the loss of weight to the warmth of the weather and to excessive exercise on the bicycle and the daily manipulation of sixteen-pound

dumb-bells and other heavy weights. He took more exercise than usual, in order to test the thing fairly. On the seventh day of the experiment he ran several fast races with a skillful runner, and was beaten in each race. On the thirtieth day he again pitted himself against the same runner and did the best of the racing, which certainly would tend to confirm his statement that he lost no strength during the thirty days' test. He drank four pints of milk daily for the last week. He thinks a healthy person should take about five pints of milk daily when no other food is being taken. His practice was to drink milk at intervals of two hours during the day, commencing at 7 o'clock in the morning and continuing until 10 at night. After that he would take no more until next morning.—*New York Commercial Advertiser.*

FRYING, by which is usually meant the fashionable process of preparing food in fat and grease is always objectionable. In general, we cook too much and cook erroneously. Seasonings for food if applied at all, should never be applied till the food is on the table.

There is a good story told of a foreigner at a table in New York, one man had besprinkled the plate of meat with pepper, saying,—at the same time, "I take it gentleman, you all like pepper." Another added some mustard with the same assurance and the same remark. The foreigner, not a little vexed, took out his snuff-box, and in his turn sprinkled its contents on the food, saying,—"I take it gentleman, you all like snuff."—*Dr. Alcott.*

[Contributed by J. Sullivan Wright.]

WHICHEVER WAY.

WHICHEVER way the wind doth blow
Some heart is glad to have it so,
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone

Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me,—trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Thro' storm and calm, and will not fail,
Whatever breezes may prevail,
To land me—every peril past—
Within His sheltering heaven at last.

Then whatsoever wind doth blow
Some heart is glad to have it so.
And blow it east or blow it west,
The wind that blows, that wind is best.
—*Woman's Record.*

"It is all-important that you speak the truth when you do speak, but the fact that it is the truth which you speak is not the only important factor in your speaking. You must speak the truth in love, in love of the truth, and in love of the person to whom you speak, for unless you are loving and speak lovingly, you may have less power for good than one who speaks in that spirit without speaking the truth. The truth itself suffers in contrast with love-mixed error when the element of love is lacking in the declaration of truth."—*Selected.*

SOME individuals build themselves up on the ruins of other peoples' characters.
—*M. J. A.*

Deaths.

Henry Rushmore, at West Pittsfield, Mass. May 20, 1896. Age 61 yrs. 10 mo. and 4 days.
I. R. L.

Mary Manluff, at Philadelphia, Penn. June 6, 1896. Age 84 yrs. and 9 days.
Sr. Mary had been a member of the Order for 10 years, and was beloved by all.
W. W. G.

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THE MANIFESTO.

statements of this writer. One of the most charming instances connected with the publication of Dr. Stebbin's volume, is the review of it by Prof. Toy of Cambridge Divinity school.

ONE of the leading features of the seventh annual Recreation Number of **THE OUTLOOK**, just issued, is a collection of spirited and exalting true short stories under the general title "Thrilling Moments." Dr. Parkhurst relates an adventure in mountaineering, Dr. Van Dyke one in fishing, General Greely one of war times, Mr. C. F. Lummis one in Western life, Mr. Poultney Bigelow in canoeing, Mr. Walter Camp in football playing, and so on. Eleven "Moments" in all are recalled, and they are admirably illustrated by the well known artist Dan Beard. Another out-of-door feature deals with "Photography on the Heights," and includes articles on Greenland by the famous explorer, Lieutenant Peary, Switzerland by Madame Gozzaldi, and the Far Northwest by W. D. Lyman; the illustrations are numerous and excellent. "The Spectator A-wheel" gives an entertaining account of bicycle trips about New York, and shows what may be done with a wheel and a kodak in the way of having a good time with neither expense nor great exertion. "The Real Broadway" describes by text and picture the lovely rural English village where Mr. Abbey, Mr. Millet, and other American artists have done much of their best work. Ian MacIaren's novel continues to give humorous pictures of Scotch life. A useful article for reference and information is that giving dates and facts about conventions, anniversaries, summer schools, and other coming events. An illustrated review of the just-published "Life and Letters of Oliver Wendell Holmes" occupies the principal place among the book reviews. The editorial departments are full, and give the weekly history of current events with impartial comment for which **THE OUTLOOK** is noted. (\$3. a year. The Outlook Company, 13 Astor Place, New York.)

"The June Skies" receive the first notice in **WORD AND WORKS** for this beautiful summer month and of which so many good things are said. The illustrated heavens have for our instruction and pleasure a lesson such as God only could present. Nothing less than a "wonderful law" could hold these worlds in mild air, and guide them safely through the heavens.

The storm diagram for June was not quite so furious as for May, and we shall appreciate the mild improvement. This forecast of weather changes comes fearfully close to the prediction, but we are forced to accept it.

The two pages devoted to Practical notes, are very interesting, and will awaken new

lines of thought for a large class of readers.

Every department of **WORD AND WORKS** abounds with matters of interest from which every class of readers will gather much valuable information.

WHAT HAVE I DONE!

[Julie M. Lippmann, in *The Sunday School Times* of April 11, 1896.]

Day after day Heaven, listening, hears men cry:

"What have I done that such a fate as this
Should follow me? What have I done amiss
That clouds of care should darken all my sky?
That Pain should pierce, and that that shrewd

Poverty

Should pinch me in that grievous grip of his,
What time I tremble over the abyss,
And long for death, yet, longing, dare not die?
But when does Heaven, listening, hear men
say:

"What have I done that in the blue-domed
skies

The evening star should shine, the spring
clouds move,

The world be white with innocence, that May
Has set afield, and God in children's eyes
To win our hearts to wonder at his love?

"MOUNT LEBANON CEDAR BOUGH" is the title of a beautiful book of poems sent out by the North Family of Shakers. The poems have been written from time to time by members of this spiritual family. They impress one with the clean, sweet and soul pure influence of these good men and women, who are doing so much in a quiet, unselfish way for the welfare of humanity. One can not read these spiritual poems without being the better for it. The book is for sale by the North Family of Shakers, Mt. Lebanon, Columbia County, N. Y. Price \$1.00; 314 pages.—*From the World's Advance Thought.*

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HOLLISTER of Mt. Lebanon, N. Y.**

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and in its mathematical calculation, will
find themselves by the side of the good
old prophet Daniel, and with him illus-
trating the Coming of Christ so clear
that no occasion can arise for the least
doubt.

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